

# המספרים לדברים

*Ha'Misparim La'Debarim*

*The Numbers of the Words*

by Craig Wm. Peters

## *The Messiah Teaches the Shema*

*Shema Yisrael, יהוה יהוה is our Elohim, יהוה יהוה is one.*

*And you shall love יהוה יהוה your Elohim with all your heart,  
with all your soul, and with all your strength.*

Deuteronomy 6:4-5<sup>1</sup>

✠ The Hebrew word “shema/שמע” means “hear.” In our opening text, this word serves as a call to hear the Eternal Word of יהוה, the Elohim of Yisrael. It is a call to hear and obey the King of Yisrael from a heart of love—not from a lukewarm heart acting out of a sense of mere moral duty, and not from an even colder heart motivated by an outward show of religious obligation or arrogant self-exaltation steered by the self-supremacy people so often feel due to baseless pride. If יהושע taught us to uphold the Eternal precepts of the Age-Abiding Torah (and He did<sup>2</sup>), then those who castigate such a life of *loving obedience*, by calling it “legalism,” are setting forth their Messiah as a senseless imposter before all the world.

אבנדרהוזהטיכלמנסעפצקרשת

The present study is a series of meditations about the importance of this word, shema/שמע, and its significance as seen in the Foremost Commandment in all of the Torah. The Mashiach/Messiah was (and still is) the splendor of His people Yisrael and a Light to enlighten the Gentiles in the Torah of יהוה.<sup>3</sup> And now that He has walked among us as the Unblemished Lamb, that great Light from the Torah of יהוה continues to shine forth from the Spirit of the Mashiach in the Heavens.<sup>4</sup> In this article, the Spirit reveals how our Mashiach/משיח<sup>5</sup> both observed and taught the importance of *all* of the Torah on those many occasions He *spoke of* and *referred to* the Shema. We will see that there were *many* instances in which יהושע taught His listeners the importance of this Greatest Command—a commandment which has the most preeminence over and above all of the other commandments in the Torah. We begin, though, by pondering the time the Messiah set forth the Shema as *the* greatest commandment in the entirety of Scripture.

אבנדרהוזהטיכלמנסעפצקרשת

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<sup>1</sup> Jewish tradition divides this Commandment into two separate parts: “The Shema” (Deuteronomy 6:4) and the “V’havta” (Deuteronomy 6:5). Since the Messiah made no such division (teaching the entire text embodies the single, greatest commandment), we will refer to both verses as “the Shema.”

<sup>2</sup> Matthew 5:17-20

<sup>3</sup> Luke 2:32, John 14:15, 15:10, Romans 2:13, 3:31

<sup>4</sup> 2Corinthians 3:12-18

<sup>5</sup> “Mashiach” is the transliteration for the Hebrew word, משיח, the word meaning “anointed,” and often translated as “Messiah.”

## ***The Greatest Commandment***

We have far more than one record of the Messiah teaching us to uphold the Greatest and Most Preeminent commandment in all of the Torah, but we begin by pondering His words on that most obvious occasion. יהושע the Messiah came to bring life and immortality to light through the Good News,<sup>6</sup> and it is His very words which reveal to us the preeminent love for יהוה which He desires to be burning in the hearts of all of His people:

*And דהושע answered him, “The first of all the commandments is, ‘Shema (Hear) Yisrael, יהוה is our Elohim, יהוה is one: And you shall love יהוה your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment.’ ”*  
Mark 12:29-30

We may see and imply many things from these words of יהושע spoken on this all-important matter:

1. Loving יהוה and putting Him first (above all else) is the preeminent commandment. Absolutely *nothing* is more important, including our own lives.<sup>7</sup>
2. With these words, the Messiah was clearly teaching and upholding the age-abiding authority/perpetuity of *all* of the Torah! And showing the Shema to be the *preeminent commandment* of the Pentateuch<sup>8</sup> not only teaches us the ongoing validity and immutability of the entire Torah across the immense time span of 1000 generations,<sup>9</sup> but it further indicates how every other commandment was intended to be walked out in every day practice: the Word of יהוה is to be upheld because of a believer’s *love* for the Most High and his/her gratitude for the great and enduring chesed/lovingkindness which the Most High has bestowed upon each of us. And in relation to this all-important point, the general Christian world seems painfully oblivious to the stark difference between *obedience* and *legalism*:

*Upholding the Torah out of love for יהוה is a blessed obedience that touches eternity while attempting to keep His commandments out of a heartless religious obligation and an arid sense of duty can only be legalism and, oftentimes, self-exaltation.*

To reword what someone else has so wisely said:

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<sup>6</sup> 1Timothy 1:10

<sup>7</sup> Daniel 3:8-28

<sup>8</sup> (the Five Books of Mosheh/Moses)

<sup>9</sup> The Torah will be in effect until time immemorial—until heaven and earth pass away. Matthew 5:18, 24:35, Mark 13:31, Luke 16:17, 21:33

*Keeping the Torah without the Spirit of love is legalism.  
In contrast, the supposition one is walking in the Spirit of love—all  
the while one is refusing to uphold the commandments of the  
Torah—is both disobedience and self-deception.*

And neither of these states will be acceptable for anyone who aspires to inherit reward<sup>10</sup> and splendor<sup>11</sup> by entering into the Millennium Kingdom of יהוה at the First Resurrection.<sup>12</sup>

*A person will not attain to the classification  
of those who overcome—the classification of called,  
and chosen, and faithful<sup>13</sup>—apart from having upheld  
the Torah in the Spirit of love.<sup>14</sup>*

Thus, in setting forth the Shema as absolutely preeminent, the Messiah teaches us it is only through love—the love which our hearts are directing towards יהוה—that we may uphold every other Torah commandment.

*The Shema was set forth as the Preeminent Commandment  
of the Torah because truly keeping it will also lead  
to us truly keeping every other commandment.*

Somehow, people abide under the idea that mistakenly concludes true, authentic love for יהוה *abrogates/abolishes/ends* the Torah; but this is a completely baseless and unscriptural supposition:

*Through the Shema, the Messiah taught that  
true love for יהוה will result in us keeping His Torah  
and its Ageless Decrees—all of which are pulsating  
with infinite wisdom, with immense light,  
and with enduring, life-giving love.*

The secret of the Shema<sup>15</sup> tells us it is only through *love* for the Most High that we may keep the commandments of יהוה in a way that pleases Him. We must desire to *hear* His Voice with the *advanced intention*<sup>16</sup> of permanently obeying whatever He says/reveals/teaches us:

*Teach me, יהוה, the way of Your statutes,  
and I will keep it to the end.*

Psalm 119:33

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<sup>10</sup> 2Peter 1:10-11

<sup>11</sup> Romans 2:6-7,10

<sup>12</sup> 1Corinthians 9:24-27, Philippians 3:7-14

<sup>13</sup> Revelation 17:14

<sup>14</sup> Romans 2:13, 3:31, 1John 5:1-3, Matthew 5:17-20

<sup>15</sup> Remember: “Shema” means “hear.”

<sup>16</sup> Daniel 1:8, Ezra 7:10. Contrast: 2Chronicles 12:14, Psalm 78:8,

*I have not departed from Your judgments:  
for You have taught me.  
Psalm 119:102*

*I am Your servant; give me understanding,  
that I may know Your testimonies.  
Psalm 119:125*

While the truth of *hearing with a view to obey* is seen in many places throughout the Word of יהוה,<sup>17</sup> the *misparim*/numbers of the Shema also make this important concept even more abundantly clear.

***The Misparim/Numbers of the Shema: Drawing Near With Our Hearts***

יהוה does not want a people who draw near to Him with their lips while their hearts are far from Him. Through the prophet Yeshayahu (Isaiah), יהוה said it like this:

*13 Therefore, the Sovereign has said, Because this people have drawn near with their mouth, and with their lips have honored Me, but their heart they have removed far from Me, and so their reverence for Me has become a commandment of men, in which they have been schooled. 14 Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hidden.<sup>18</sup>*

Isaiah 29:13-14

The above truth indicates this: If we are following the commandments of men (in contrast to following the commandments of יהוה given in His Torah), then that is part of what constitutes having hearts that are far from Him. Because He rebuked the man-made, Jewish traditions of His day, the Messiah spoke of this very thing:

*3 And He answered and said to them, Why do you also transgress the commandment of Elohim because of your tradition? 4 For Elohim said, “Honor your father and your mother,” and, “He that speaks evil of father or mother, let him die the death.” 5 But you say, “Whosoever shall say to his father or his mother, that wherewith you might have been profited by me is Corban,”<sup>19</sup> 6 he shall not honor his father. And you have made void the Word of Elohim because of your tradition. 7 You hypocrites, well did Yeshayahu prophesy of you, saying, 8 “This people honors Me with their lips, but their heart is far from Me. 9 But in vain do they worship Me,*

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<sup>17</sup> Exodus 20:6/Deuteronomy 5:10 > John 14:15, 21

<sup>18</sup> This perfectly describes America, as well as many other nations of today, since our leaders (and people) have all forsaken the Torah of יהוה and are, thus, left with no wisdom to rule in a way that brings about a prevailing peace and prosperity.

<sup>19</sup> (“Corban” is a Hebrew word describing a gift given to Elohim)

*teaching as their doctrines the precepts of men.”*

Matthew 15:3-9

Many fail to recognize that, with this encounter, the Messiah was fully upholding the authority of the Torah and the commandments of Elohim as He rebuked the religious leaders of the Jewish community for setting forth their own teachings that *contradicted* the Torah. The Messiah would do the same today (even among those who express faith in Him) as there are so many entrenched traditions that have no basis in Scripture. These traditions have made the Torah of יהוה of no effect and of no importance in the hearts of the people. Yet the Messiah taught the Torah and spoke of its unending Authority<sup>20</sup> across the 1000 generations prophesied to exist on the earth.<sup>21</sup>

Thus, we see more of the importance behind the Shema—the Preeminent Commandment that enjoins us to fulfill the Torah by walking in love for יהוה and His Word. For יהוה Himself has indicated it is those who keep His commandments who are expressing the love for Him which He desires:

*... and showing chesed/lovingkindness unto thousands  
of those that love Me and keep My commandments.*

Exodus 20:6

Our love for יהוה is expressed through keeping His commandments. And when uttering the Shema, above all things, we should certainly be drawing near to יהוה with our hearts. The revelation which Ruach Elohim<sup>22</sup> gives through the Hebrew *misparim*/numbers in this regard is not only absolutely stunning, but it gives us yet more understanding of a number of very relevant Scripture texts. Just below, readers will see the first six words of the Shema and above each word is the *misparim* (in red) and the *place value* (in blue):

13/13	26/26	48/102	26/26	64/541	50/410
←	←	←			
אֶחָד	יְהוָה	אֱלֹהֵינוּ	יְהוָה	יִשְׂרָאֵל	שְׁמַע
echad	YHWH	Eloheinu	YHWH	Yisrael	Shema
(is) one	YHWH	our Elohim	YHWH	Israel	Hear

While much more will be said about these numbers later, for now, readers will note the sum of the red numbers is the *misparim/gematria value* of the entire sentence, and that this total value is 1118:<sup>23</sup>

$$13 + 102 + 26 + 541 + 410 = 1118$$

Amazingly enough, the factors of 1118 are as follows:

<sup>20</sup> Matthew 5:17-20, 24:35, Mark 13:31, Luke 21:33

<sup>21</sup> Exodus 3:14-15, Deuteronomy 7:9, Psalm 105:8

<sup>22</sup> (the Spirit of Elohim/Power)

<sup>23</sup> Readers are invited to confirm all *misparim* and *place values* using the charts which appear at the end of this study.

1, 2, 13, 26, 43, 86, 559, 1118

Three of the above factors are highlighted in red because three of the words in the first line of the Shema<sup>24</sup> have that very same *misparim value*. In the case of 13 and 26, three of the six words have one or the other *misparim value*:

$$13 = (4) \text{ד} + (8) \text{ה} + (1) \text{א} = \text{אהד} = \text{echad} = \text{one}$$

$$26 = (5) \text{ה} + (6) \text{ו} + (5) \text{ה} + (10) \text{י} = \text{יהוה} = \text{YHWH}$$

To better explain אלהינו/Elohenu having a *base word* which equals 86, “אלהינו/Elohenu” means “our Elohim” and the Hebrew title, “אלהים/Elohim,” has a *misparim* of 86:

$$86 = (40) \text{ם} + (10) \text{י} + (5) \text{ה} + (30) \text{ל} + (1) \text{א} = \text{אלהים} = \text{Elohim}$$

Another Hebrew word which has this very same *misparim* is the world-famous exclamation of praise, “Hallelu-Yah.”

$$86 = (5) \text{ה} + (10) \text{י} + (6) \text{ו} + (30) \text{ל} + (30) \text{ל} + (5) \text{ה} = \text{הללויה} = \text{Hallelu-Yah}$$

This is so because, while “Elohim” is a title for יהוה that conveys His indescribable power to perform and create, the word “Hallelu-Yah” is an utterance of praise by which we sing and praise that very power. This is the power revealed in and through His Qadosh Name.<sup>25</sup> Thus, the two words are quite related and their number value being the same is an amazing and inspired result! So with 13, 26, and 86 being factors of 1118, the Spirit is calling our attention to ponder these words and their special relationship to loving יהוה with the whole heart as we draw near to Him with sincere, loving reverence. Not coincidentally, *Tehillim 86* has some very relevant things to say over keeping/fulfilling the Shema by honoring יהוה *with* and *in* our hearts, the very thing that the Messiah teaches<sup>26</sup> to all those who have ears to hear:

*10 For You are great, and do wondrous things:  
You are Elohim alone. 11 Teach me Your way, יהוה;  
I will walk in Your truth: Unite my heart to fear Your Name.  
12 I will praise You, יהוה my Elohim, with all my heart;  
and I will magnify Your Name for evermore.  
Tehillim/Psalms 86:10-12*

That these things would be written in *Psalm 86* is not at all coincidental: This is the prayer of a believer who wishes to fulfill/keep the Shema and readers will note numerous similarities between the wording in these lines and the wording seen in

<sup>24</sup> (the base word in the case of אלהינו/Elohenu)

<sup>25</sup> Psalm 21:13

<sup>26</sup> Matthew 15:3-9

Deuteronomy 6:4-5. This also makes it clear that when Kepha (Peter) instructed the believers to set apart יהוה Elohim in their hearts, he (like Isaiah<sup>27</sup> and like the Messiah) was teaching them to uphold the Shema:

*But set apart יהוה Elohim in your hearts,  
and always be ready to give an answer to everyone  
asking you a reason concerning the expectation that  
is in you, with meekness and fear.*  
1Peter 3:15, *ISR*V<sup>28</sup>

Speaking forth the Shema, by faith, is a significant part of setting apart יהוה Elohim in our hearts. Through proclaiming the Shema, we set our love upon יהוה and exalt His Name, even as the Spirit has inspired to be written in the 91<sup>st</sup> Psalm:

*Because he has set his love upon Me,<sup>29</sup> therefore  
will I deliver him: I will set him on high,  
because he has known My Name.<sup>30</sup>*  
Tehillim/Psalms 91:14

### ***Proclaiming the Shema and Taking Upon Ourselves the Yoke of the Kingdom***

In many rabbinic teachings, we see the ages-old understanding that a loving, reverent, and sincere speaking forth of *the Shema* is regarded as taking upon oneself the Yoke of the Kingdom of Heaven.<sup>31</sup> So important is this segment of Scripture that many Jews not only recite it twice a day but also on their deathbed. And historically, many of our Jewish brothers have made *the Shema* their last utterance when about to face an untimely death—either through a final moment of valor/heroism which would certainly end their life, or when a persecutor was about to inflict one's demise.<sup>32</sup> Since the Shema's relationship to the Yoke of the

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<sup>27</sup> Isaiah 8:13

<sup>28</sup> See the end-note reference to the *ISR*V Scriptures.

<sup>29</sup> Deuteronomy 6:5

<sup>30</sup> Deuteronomy 6:4

<sup>31</sup> In regard to the Yoke of the Kingdom, see the following websites:

- <http://www.whysisrael.org/2011/03/26/what-is-the-shema/>
- [http://www.jewishvirtuallibrary.org/jsource/judaica/ejud\\_0002\\_0021\\_0\\_21286.html](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0021_0_21286.html)
- <http://www.whysisrael.org/wp-content/uploads/2009/10/what-is-the-shema.pdf> (a longer, pdf version of the very first site given above)
- <http://bibloscope.com/content/shema>
- <http://biblequestion.wordpress.com/2010/07/25/alfred-edersheim-on-the-kingdom-of-heaven-and-the-yoke-of-christ/>
- <http://skipmoen.com/2011/04/18/reading-the-shema/>
- <http://www.inner.org/613-mitzvot/shema.pdf>
- <http://www.shemayisrael.com/parsha/kahn/archives/eikev71.htm>
- <http://www.aish.com/tp/i/m/48910692.html>
- <http://www.alfassa.com/shema.html>

<sup>32</sup> • [http://wiki.answers.com/Q/What\\_does\\_shema\\_mean\\_in\\_judaism](http://wiki.answers.com/Q/What_does_shema_mean_in_judaism)

Kingdom is generally not known (or its importance is not fully realized and acknowledged) among most believers—and we speak of those who recognize יהושע was (and still is) the Messiah—it is key for readers to study the Internet information given in the footnote on this matter. See the websites given in the previous footnote; and upon reading the material seen at those places, our main point of emphasis should be repeatedly seen and acknowledged, even if you find other rabbinic statements which strike you as obscure, unscriptural, or even unverifiable:

*Faithful believers who proclaim the Shema should be aware that they are, by faith, taking upon themselves the Yoke of the Kingdom.*

If the previous statement could be proven to be a mere *tradition of men* it should most certainly be rejected. However, our study will show that the Messiah of Yisrael also understood this to be the case:

*A sincere, loving, and reverent proclamation of the Shema, in faith, is taking upon ourselves the Yoke of the Kingdom. And we will see even the Messiah upheld the direct connection between speaking, proclaiming, and upholding the Shema and taking upon oneself the Yoke of the Kingdom of Elohim.*

Since יהושע the Messiah of Yisrael taught this very thing relative to the Shema, we will see the importance of this Kingdom-Yoke is an absolute truth and not merely a man-made Jewish tradition!<sup>33</sup> What we are saying will become yet more evident as the study now progresses into the next section.

### ***The Shema: Seeing and Entering the Kingdom***

When יהושע spoke to Nakdimon/Nicodemus, He indicated that to inherit reward and greatness in the world/age to come, a believer in the Elohim of Yisrael must both *see* and *enter* the Kingdom; while both aspects are ultimately fulfilled in those who partake in the First Resurrection, *seeing* and *entering* indicate a significant progression which must officially begin during our earthly sojourn. We will see *the Shema* is an essential part of *beginning the process*, per the words of the Messiah Himself:

*1 But there was a man from among the Pharisees, his name Nakdimon, a ruler of the Yahudim; 2 he came to Him by night, and said to Him, Rabbi, we know that You have come from Elohim, a teacher,*

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• <http://www.jewishpub.org/product/9780827607132/the-shema>

<sup>33</sup> Remember: the Messiah rebuked any Jewish traditions of His time which were merely man-made doctrines that failed to uphold the Torah. We now have a commendable and righteous Jewish-Israeli tenet which He did *not rebuke* because it upholds the Torah!

for none can do these signs that You do unless Elohim is with him. 3 יהושע answered and said to him, Amein, amein, I say to you, unless any one is born from above he cannot **see** the Kingdom of Elohim. 4 Nakdimon said to Him, How can a man be born being old? Can he enter a second time into the womb of his mother and be born? 5 יהושע answered, Amein, amein, I say to you, unless any one is born of water and of Spirit, he cannot **enter** into the Kingdom of Elohim. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Do not marvel that I said to you, it is needful that you should be born from above. 8 The wind blows where it will, and you hear (shema) its voice, but know not from where it comes and where it goes: thus is every one that is born of the Spirit.

John 3:1-8

We will show that when the Messiah spoke of **seeing** the Kingdom and **entering** the Kingdom, His reference was to nothing less than *the Shema*—the Commandment which יהושע taught to be the Greatest of all in the Torah. Notice from the Hebrew words given below, the Masoretic text of Deuteronomy 6:4 shows the *ending letters* of the first and last words of the manuscript were rendered by the scribes to be *considerably larger* than the other letters in the text:

שְׁמַע	יִשְׂרָאֵל	יְהוָה	אֱלֹהֵינוּ	יְהוָה	אֶחָד
Shema	Israel	YHWH	Eloheinu	YHWH	Yisrael
Hear	Israel	YHWH	(is) our	YHWH	one
			Elohim	(is)	one

Yet the AYIN (ע) and the DALET (ד) are letters with very special meanings relative to our present topic of study; these two letters are the *key* to understanding the words of the Messiah:

1. The letter AYIN (ע) not only represents *the eye*, but in the Hebrew language, *the letter AYIN* is pronounced in the same way as the word for eye: AYIN (עֵין : ah-yeen); this is, undoubtedly, where we get our pronunciation/derivation for the English word “eye.”
2. The letter DALET (ד) not only represents *a door*, but in the Hebrew language, *the letter DALET* is pronounced nearly the same way as the Hebrew word for door: DELET (דֶּלֶת).

Do our readers already see where this is going? The Spirit reveals that when יהושע spoke of **seeing**<sup>34</sup> and **entering**<sup>35</sup> the Kingdom,<sup>36</sup> He was speaking of

<sup>34</sup> John 3:3

<sup>35</sup> John 3:5

<sup>36</sup> John 3:3-8

nothing less than *the Shema*, since the large AYIN (ע) spoke of the eyes and seeing (or having sight) and the large DALET (ד) signified the door:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

echad	YHWH	Elohenu	YHWH	Yisrael	Shema
one	YHWH	our Elohim	YHWH	Israel	Hear

Also notice when the Messiah spoke of *the Shema* and taking upon oneself the Yoke of the Kingdom, He inferred one who is born of the Spirit *hears* the Voice of יהוה:

*The wind blows where it will, and you **hear** (shema) its voice, but know not from where it comes and where it goes: thus, is every one that is born of the Spirit.*

John 3:8

This, of course, was another contextual reference to the Shema and to being a son of Abraham—the patriarch who walked by faith and who *heard* the Voice of יהוה. And having heard the Voice of יהוה across a lifetime of faithfulness, we read these words which the Most High spoke over Abraham’s resulting life of love-driven obedience:

*Because that Abraham obeyed My Voice, and kept My charge: My commandments, My statutes, and My laws.*

Genesis 26:5

Because Abraham kept *the Shema*—because he continually *heard the Voice* of יהוה—he also kept the other commandments of Elohim! And it is only those who walk in *the commandment-keeping faith*<sup>37</sup> of Abraham who are heirs according to the Promise.<sup>38</sup>

*The Shema* teaches us that Elohim *is*—that He exists—and that our ears must be open to His Word and His directives. As we hear His Voice and believe/act upon His Word, our spiritual sight is then acquired, gained, augmented.<sup>39</sup> We *see* the Eternal King and His Eternal Kingdom. Then we are joined to יהוה,<sup>40</sup> by faith, and become one (echad)<sup>41</sup> with Him. While we have not yet fully *entered* the Kingdom, this does grant us *citizenship in that Kingdom*<sup>42</sup> as we have now been *spiritually translated* into a new, spiritual realm.<sup>43</sup> Then it is a question of living a lifetime of faithful service by which יהוה determines the measure of our heavenly

<sup>37</sup> Acts 24:14, Matthew 5:17-20, Romans 2:13, 3:31, 16:26, 1John 5:1-5, Revelation 12:17, 14:12, 22:14

<sup>38</sup> Galatians 3:7,9

<sup>39</sup> (all depending on how new/old is our walk/sojourn to the Kingdom)

<sup>40</sup> Isaiah 56:3, Zechariah 2:11

<sup>41</sup> 1 Corinthians 6:17

<sup>42</sup> Philippians 3:20 (“conversation” per KJV means “citizenship”)

<sup>43</sup> Colossians 1:13

reward: How great/abundant will our entrance into His Kingdom on Earth be, and what will any individual believer *inherit/possess* in that Kingdom? Our entrance can be abundant or it can be meager.<sup>44</sup> That there will be *significant differences in reward* is a Kingdom-fact not generally taught, but this will be an absolute reality in the Resurrection based on the level of one's faithful service to יהוה in this life.<sup>45</sup>

### ***The Requirement for Having Ears That Hear***

Who are those blessed ones that will hear His Voice? Who are those who will hear the Voice of His Spirit saying, “This is the way, you walk in it?”<sup>46</sup> And how do we acquire ears that will hear?

The only ones who will hear His Voice are those that hold forth His *Name* as *Qadosh/קדוש*,<sup>47</sup> for יהוה only reveals Himself in fullest measure to those who desire to honor Him and to walk in His ways.

Note, first of all, the Hebrew word for “שמע/shema”—the Hebrew word meaning “hear”—has a *misparim* value of 410:

$$(mv) \quad 410 = (70) \text{ ע} + (40) \text{ ה} + (300) \text{ ש} = \text{שמע} = \text{shema} = \text{hear}$$

So we momentarily pause to ponder the heart attitude, and the mind set, of those who reverently hold forth יהוה and His Name as absolutely *Qadosh/קדוש*:

*Exalt יהוה our Elohim, and worship at His set apart hill; for יהוה our Elohim is קדוש/qadosh.*  
Tehillim/Psalms 99:9

*He sent redemption to His people:  
He has commanded His covenant for ever:  
קדוש/qadosh and awesome is His Name.*  
Tehillim/Psalms 111:9

We have said those who are blessed to *hear* His Voice are those who reverently hold forth the *Name* of יהוה as *qadosh/קדוש*, for such an attitude prepares the heart to see the salvation of Elohim.<sup>48</sup> The saying is true and worthy of all acceptance. In confirming this, the Hebrew word “קדוש/qadosh/set apart,” like the word for “hear/shema/שמע,” has a *misparim* value of 410:

$$(mv) \quad 410 = (300) \text{ ש} + (6) \text{ ו} + (4) \text{ ד} + (100) \text{ ק} = \text{קדוש} = \text{qadosh}$$

The relationship between these words is not at all coincidental:

<sup>44</sup> 2Peter 1:10-11

<sup>45</sup> Luke 19:11-26

<sup>46</sup> Isaiah 30:21

<sup>47</sup> The Hebrew word “קדוש/qadosh” has the meaning of “set apart;” it is the word customarily translated as “holy.”

<sup>48</sup> 2Chronicles 12:14/Jeremiah 11:8, Psalm 50:23, 78:8 (See Darby as well as Young's Literal Translation),



*You are My witnesses,<sup>52</sup> says יהוה, and My servant whom I have chosen; that you may know and believe Me, and understand that I am He: before Me there was no Elohim formed, neither shall there be after Me.*

Isaiah 43:10

*I have declared, and I have saved, and I have shown; and there was no strange elohim among you: therefore, you are My witnesses, says יהוה, and I am Elohim.*

Isaiah 43:12

*Do not fear, neither be afraid: have I not declared to you of old, and shown it? And you are My witnesses: Is there an Elohim besides me? Yes, there is no Rock; I know not any.*

Isaiah 44:8

Imagine a nation filled with millions of individuals that daily proclaim (in millions of places), “Shema Yisrael יהוה Elohenu, יהוה echad” ... all *witnessing* (עד) to the Supremacy of our Elohim as they proclaim His Sovereign Rule/Kingdom. So it is that יהוה declares our nation, Yisrael, to be His witnesses! Through proclaiming the Shema and through having hearts that authentically uphold it, we are His witnesses (עד). Yet while we are to witness this Unity among ourselves, the intent of יהוה has always been for Yisrael to show *all nations* the wisdom of His ways<sup>53</sup>— the wisdom of the ancient paths revealed in His Age-Enduring Torah.<sup>54</sup> And יהוה, who changes not,<sup>55</sup> has *never retracted* this *worldwide intent and purpose!* Thus, He decreed the Shema (and all of the Torah) would be proclaimed and taught through the Messiah and His followers!

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

Remember, the overriding theme of *the Shema* is the Sovereign Rule of יהוה, the Oneness of His Name over all things, and the love/allegiance we are to have for Him because of that Supremacy. The Messiah, thus, held forth *the Shema* as He taught the supremacy of love:

*34 A new commandment I give unto you, that you love one another, even as I have loved you, that you also love one another. 35 By this shall all men know that you are My talmudim, if you have love one for another.*

John 13:34-35

<sup>52</sup> (the Hebrew root word here is עד/eyd/witness; this is also the case in the next two texts)

<sup>53</sup> Deuteronomy 4:5-7, Numbers 14:21, 1Kings 4:30-34, Psalm 22:27-28, 65:2, 72:11,19, 86:9, Isaiah 2:1-4, 11:9, 66:22-23, Micah 4:1-3, Habakkuk 2:14, Revelation 15:4

<sup>54</sup> Mishle/Proverbs 3:1-8, 7:1-5, 1Kings 4:30-34

<sup>55</sup> Malachi 3:6

Many make the mistake of thinking that “new” means something to be *contrasted* with what was “old”—as though the two are opposites. But יהושע the Messiah had already made it clear that *the Shema*—to love יהוה with all the heart, soul, and mind—was the Greatest Commandment of the Eternal Torah. And in the very same breath, He had shown the Second Greatest Commandment to be loving one’s neighbor as oneself.<sup>56</sup> So what was *new* about the Messiah’s teaching in this matter? The newness came as He showed forth His living Example of the *love* and *humility* by which we are to walk in fulfilling “the old.” The apostle John wrote likewise, indicating that nothing of the Law and Prophets—that which had been “*from the beginning*”—would ever be removed:

*7 Beloved, no new commandment write I unto you,  
but an old commandment which you had from the beginning:  
the old commandment is the word which you heard.*

1John 2:7

With these lines, John spoke of the Torah—the Word of Elohim that takes us back to the very beginning:

*In the beginning, created Elohim  
the heavens and the earth ...*

B’reshit/Genesis 1:1

Then John continues and shows how, in the Messiah, this *old commandment* is to be fully upheld in a new and living way:

*8 Again, a new commandment I write unto you, which thing is true  
in Him and in you; because the darkness is passing away, and the true  
light already shines. 9 He that says he is in the light and hates his brother  
is in the darkness even until now. 10 He that loves his brother abides in the  
light, and there is no occasion of stumbling in him. 11 But he that hates his  
brother is in the darkness, and walks in the darkness, and knows not  
where he goes, because the darkness has blinded his eyes.*

1John 2:7

This conveys the same meaning of old and new as taught by the Messiah. The “new” is designed to help us finally keep the “old” in the way יהוה has always intended. In the New Covenant, the Spirit is now writing His Torah on our hearts and minds as יהוה has always longed to do:

*8 For finding fault with them, He says, Behold, the days come,  
says יהוה, when I will make a new covenant with the house of Yisrael  
and with the house of Yahudah: 9 not according to the covenant that  
I made with their fathers, in the day when I took them by the hand to lead  
them out of the land of Egypt; because they continued not in My covenant,*

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<sup>56</sup> Matthew 22:35-40, Mark 12:28-31

*and I regarded them not, says יהוה! 10 For this is the covenant that I will make with the house of Yisrael after those days, says יהוה: I will put My laws into their mind, and write them in their hearts:<sup>57</sup> and I will be to them an Elohim, and they shall be to Me a people...*

Hebrews 8:8-10

And after being resurrected, יהושע would later indicate that His followers should take forth His *love* into all the nations as His *witnesses*:

*But you shall receive power, when Ruach ha'Qodesh has come upon you: and you shall be My witnesses ( ער ) in Yerushalayim, and in all Yahudah, and Samaria, and to the end of the earth.*

Acts 1:8

Walking in love, teaching the Shema, and teaching all of the Torah, these men would continue to be a witness ( ער ) to all the nations as they stood for the Unity of the Elohim of Yisrael. These leaders would be teaching the nations to observe all that the Messiah had commanded them and those teachings would certainly include the Shema<sup>58</sup>—the Foremost Commandment—along with all of the Eternal Torah which יהושע fully upheld.<sup>59</sup>

*18 And יהושע came, and spoke to them, saying, All authority has been given to Me in heaven and on earth. 19 Go, therefore, and teach all nations, immersing them into the Name of the Father, and of the Son, and of the Set Apart Spirit. 20 Teaching them to observe all that I have commanded you: and behold, I am with you always, even to the end of the age, amein.*

Matthew 28:8-20

Like Yisrael of old, these men/women were to be witnesses! They were to be examples of the Messiah's love as they upheld the Shema and taught all the nations the Age-Abiding Torah of יהוה. So we see the plan of יהוה to bring all nations into His Israeli worship—and to use all Yisrael as His witnesses—has never changed. And central to this is His Eternal Torah that will remain the Constitution of His Kingdom across all 1000 generations<sup>60</sup>—reaching into a time which is many thousands of years in the future from the present day.

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<sup>57</sup> Ezekiel 36:26-27, Isaiah 51:7-8, Psalm 40:8

<sup>58</sup> Matthew 22:34-38, Mark 12:28-30

<sup>59</sup> Matthew 5:17-20

<sup>60</sup> Deuteronomy 7:9, Psalm 105:8

### ***The Door of Vertical and Horizontal Unity: Entering the Kingdom***

All of this brings us to the importance of unity ... echad ... oneness. Some people strive to have Vertical Unity while taking little or no thought for walking in a way that will bring horizontal unity. They are Vertically pious and place their intent on serving the Most High, but take little or no thought for having authentic love and humility towards their neighbor and fellow man. You may have passed such people on the street and found they acted as though you did not exist. Still others strive to have horizontal unity—seeming to reach out in love and to serve others—but through their rejection of the Torah, they absolutely fail to understand the *humility* that יהוה requires of them for obtaining Vertical Unity.<sup>61</sup> They place their intent on serving their neighbor/fellow man yet take no thought for having authentic love and humility towards the Most High.

But *the Shema* teaches that *both* aspects of  
love-inspired unity are of significant importance  
for those who would inherit greatness in the Kingdom.

Vertical and horizontal unity go far beyond the usual thoughts people have of merely being pleasant to everyone and maintaining a positive demeanor while doing our best to love and serve them. Perhaps we cannot understand *unity* until we have seen its antithesis:

What does the *opposite* of unity look like?

We will see disunity either opposes the Supremacy of יהוה and His Oneness with His people, or it opposes the oneness which יהוה has established, via His Torah, to create peace and order within a society.

אבגדהוזחטיככלמנסעפצקרשת

It is not coincidental the DALET (ד)—the Door—is set on the word, אֶחָד/echad, meaning one/unity. If we fail to *unify*, then we will fail to *enter* through that special Door (ד); we will fail to enter in and partake in the Millennial Kingdom:

*Many will fail to inherit greatness and reward in  
the Millennial Kingdom due to their lack of authentic love;  
they will have failed to maintain both Vertical and horizontal unity.*

Yet *the Shema* teaches *both*. This is why יהושע—when declaring *the Shema* to be the Greatest Commandment in the Torah—then proceeded to say the Second Greatest Commandment is like the Foremost and Greatest: loving one's neighbor as oneself is in the same spirit as the Shema.

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<sup>61</sup> Compare Micah 6:8 and Deuteronomy 10:12. Micah was teaching Yisrael that, to walk humbly with our Elohim, we must be upholding His Torah. Disregard for His Torah is the definition which יהוה Himself gives for pride/arrogance. See Psalm 119:21, 51, 69, 78, 85, 122, Isaiah 13:11

28 And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? 29 And **שׁוֹמֵר** answered him, The first of all the commandments is, Hear, Yisrael; **יְהוָה** our Elohim, **יְהוָה** is one. 30 And you shall love **יְהוָה** your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the first commandment. 31 And the second is like it, even this: You shall love your neighbor as yourself: there is no other commandment greater than these. 32 And the scribe said to him, Well, Master, thou hast said the truth: for there is one Elohim; and there is no other but He. 33 And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love a neighbor as himself, is more than all whole burnt-offerings and sacrifices. 34 And when **שׁוֹמֵר** saw that he answered discreetly, he said to him, You are not far from the Kingdom of Elohim.<sup>62</sup>

Mark 12:28-34

John wrote likewise of the two, foremost commandments:

*If a man says, I love Elohim, and hates his brother,  
he is a liar: for he that does not loves his brother  
whom he has seen, how can he love Elohim  
whom he has not seen?*

1John 4:20

We believe John (and all Hebrews) knew about the Door of Unity and we believe they also knew how this word **אֶחָד**/echad—being composed of certain letters—also had a special meaning:

**אֶחָד**

echad/unity

As we pondered earlier, the letter DALET (ד) represents *a door*, and the present study has already shown this *Door*—the door which is opened to those who love **יְהוָה**—is our entrance into the Kingdom. Yet take notice of the Hebrew word formed in front of the door:

**אָח**

ach/brother

The Shema speaks of Vertical Unity, of our love and devotion to **יְהוָה**; but it does not omit a strong statement over the importance of horizontal unity. Since Elohim is One, then He is one with our brothers; and if we wish to be one with **יְהוָה**, then

<sup>62</sup> Another text which shows the Messiah knew and taught the connection between truly upholding *the Shema* and entering the Kingdom of Elohim.

we must strive to be one with them. The first murderer did not walk in unity and, in his open rebellion, Cain even had the audacity to ask יהוה the now famous question:

*Am I my brother's keeper?*  
Genesis 4:9

For those who desire to walk in unity/echad/oneness with the Most High, *the Shema* certainly teaches we are to be our brother's keeper. But unity means far more than just "being nice" to others: Unity must be understood in relation to the Torah. Thus, we should ponder the opposite of unity as it relates to the Word of יהוה. And upon doing this, it will become very clear why love and unity are so interrelated. Notice how each of the Ten Words relates to unity and how violating them brings about disunity:

Five Commandments appeared on each of the Two Tables of Stone. A synopsis of each command on the First Table is seen below:

- I. No other elohim before Me.
- II. No images of false worship.
- III. Do not to profane the Qadosh Name of יהוה.
- IV. Uphold the qadosh/set apart Shabbat and honor the qadosh Presence of יהוה in this Day.
- V. Honor your father and your mother.

The First Table of the Ten Commandments relates to love for יהוה. Those who violate any of these commandments break the oneness/unity which יהוה wants with His people:<sup>63</sup>

*But your iniquities have separated between  
you and your Elohim, and your sins have hidden  
the face from you, that He will not hear.*  
Isaiah 59:2

When Yisrael turned aside to idolatry, they were joined to false gods and this broke their unity with יהוה Elohim. That the Fifth Commandment relates to parents and children further shows how the family unit is so important in the True Worship of the Elohim of Yisrael. Honor for parents translates into honor for יהוה and His Name.<sup>64</sup> Dishonoring parents breaks the parent-child unity which יהוה wishes to see within a family.

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<sup>63</sup> Isaiah 56:3, Zechariah 2:11, 1Corinthians 6:17

<sup>64</sup> Malachi 1:6

When one breaks any of the commands on the Second Table, is very evident how disunity occurs. A synopsis of each command on the Second Table is seen below:

VI. You shall not murder.

VII. You shall not commit adultery.

VIII. You shall not steal.

IX. You shall not bear false witness against your neighbor.

X. You shall not covet ...

Let us ponder unity and disunity as they relate to the horizontal commandments given on the Second Table:

***VI. You shall not murder.***

Murder brings on an unjust death. Yet what did James write about how death occurs?

*“For as the body without the spirit is dead” ...*  
James/Ya’acov 2:26

Does murder, then, break *the unity/oneness* of the body and the spirit? It does. And breaking the unity between body and spirit equals death.

***VII. You shall not commit adultery.***

What about adultery? Does adultery break *the unity* between and man and his wife? It does. And violations of marital unity have caused an immeasurable amount of human pain and suffering across the millennia.

***VIII. You shall not steal.***

Does stealing break *the unity* between and man and his possessions? It does. And ownership is an important concept in the Torah.

***IX. You shall not bear false witness against your neighbor.***

Does bearing false witness break *the unity* between and man and his reputation? It does. And in a legal system which advocates both corporal and capital punishment, the results could be weighty, if not fatal. But since a good name is to be chosen above great riches,<sup>65</sup> bearing false witness is *stealing* something from a man that is even more valuable than his money.

***X. You shall not covet ...***

Does coveting break *the unity* in a person’s mind between what he or she presently has and what that one wrongfully desires? It does. Did not Solomon write that what the eyes see is better than what the heart desires? And does coveting break *the unity* in a person’s mind so that there is no longer trust in the emunah, or faithfulness, in the Most High Elohim? It does.

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<sup>65</sup> Mishle/Proverbs 22:1

Given the above contemplations, it is now rather clear how disunity either opposes the Supremacy of יהוה and the Oneness He wants with His people, or else it opposes the unity which יהוה has established to create peace and order within the Kingdom of all those who are living in subjection to His Torah.

As we have seen, the *misparim* for echad is 13:

$$13 = (4) \text{ד} + (8) \text{ה} + (1) \text{א} = \text{דאה} = \text{echad} = \text{one/unity}$$

In closing, it is not a coincidence that “echad” adds to 13, and that 13 is only *half* of the *misparim* for the Qadosh Name:

$$26 = (5) \text{ה} + (6) \text{ו} + (5) \text{ה} + (10) \text{י} = \text{יהוה} = \text{YHWH}$$

Oneness (13) is incomplete if it is only expressed towards our fellow man (as is common today in many religions). And oneness (13) is incomplete if only expressed towards our Heavenly Father (as is common today with so many who seek to walk with the Most High and yet have little or no love and humility towards their fellow man).

*We are not setting apart His Name<sup>66</sup> unless  
we become expressions of His unity and unless that unity  
is Vertical—directed toward our Creator and Redeemer—as well  
horizontal—directed toward our fellow man.*

The psalmist wrote: “*Blessed are those who keep His testimonies, who seek Him with the whole heart.*”<sup>67</sup> If we express true love/unity (13) towards our Heavenly Father **and** true love/unity (13) towards our fellow man, it is only then that we will *begin to be* the greatest expression of His Qadosh Name (since 13 + 13 = 26); and it is only then that we will be a living *testimony* to the atonement that Messiah came to bring to all as He fulfills His ministry to take away the sins of the world.<sup>68</sup>

### ***The Hearing Ear and the Seeing Eye***

Having studied the Shema and its large, peculiar letters, it should now be more evident why King Shelemo/Solomon wrote of “the hearing ear and the seeing eye:”

*The hearing ear, and the seeing eye,  
יהוה has made even both of them.  
Proverbs 20:12*

A more literal rendering from the Hebrew text would be as follows:

*The ear hears, and the eye sees:  
יהוה has made even the two of them.  
Proverbs 20:12*

<sup>66</sup> Matthew 6:9-10, 1Peter 3:15

<sup>67</sup> Psalm 119:2

<sup>68</sup> John 1:29,36, 12:32, Ephesians 1:9-10, Colossians 1:19-20

And one might rightly wonder why Shelemo wrote: ... “*the hearing ear and the seeing eye.*” Why did he not place vision *before* hearing:

...“the seeing eye and the hearing ear?”

One would especially think this to have been the case since nearly everyone in our days would place *far more value* on the ability to see than on the ability to hear! But this was not the case: Solomon set the hearing ear before the seeing eye. We believe King Shelemo/Solomon wrote by the Spirit and that he presented *hearing and sight* in the order given for more than just one reason. Recall the enlarged AYIN ( ע ) on the Hebrew word for “hear” which has been written in the Masoretic text of Deuteronomy 6:4:

שמע

shema/hear.

As previously indicated, the letter AYIN ( ע ) represents *the eye* and, thus, “seeing,” “sight,” and “vision.” So the Spirit is telling us that the ability to *see—to truly see*—will only come if we first have the ability to hear! Hearing comes before seeing; thus, seeing is quite connected to hearing! In Mishle/Proverbs 20:12, we not only believe King Shelemo/Solomon wrote by the Spirit but that, as he did so, the wise ruler of Yisrael was referring to nothing less than the Shema itself:

*Spiritual sight/insight/vision will not  
be ours unless we first have ears to hear.*

And let us ponder those incidents which we have all surely encountered: Have you ever been in (or witnessed) a discussion/argument with someone and, although knowing you (or the proponent of a view/idea/fact being presented) were 100% correct, found that the opposing person was absolutely unable to *see*? Figuratively speaking, you could even say the opposing party was *blind*! But why was the other person unable to *see/perceive* and to understand your point of view? Why were they blind? Was it not because he or she was *unable* and/or *unwilling* to truly **hear** what you were saying?

*We could rightly say, then, a lack  
of hearing results in blindness!*

And Ya’acov/James warned how people can be absolutely *blinded* by the anger that *closes their ears*; he wrote of this phenomenon when stating that man’s anger creates within him the *inability to hear*:

19 You know, my beloved brothers, but let every man be quick to hear, slow to speak, slow to anger; 20 for man's anger works not the righteousness of Elohim.

James 1:19-20

The unrighteous anger of man blocks the ears and closes the eyes. Would you, then, agree with יהוה that *hearing* has to come before *seeing*? And is it any wonder, then, that *the very first word* of the Greatest Commandment in all of the Torah is the word “שמע/shema/hear”?

Sight is extremely important, but without the *ability* and the *willingness* to truly *hear*, we will also have eyes that are blind: we will be absolutely unable to see.<sup>69</sup>

א ב נ ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

As he wrote by Ruach ha'Qodesh,<sup>70</sup> we believe Yeshayahu/Isaiah also referred to the Shema in still another text found in the scrolls attributed to him:

*Lift up your eyes on high, and see who has created these, that brings out their host by number; He calls them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking!*

Isaiah 40:26

Once we have bowed in reverent humility before the Most High, and once we have fulfilled the Shema by giving ourselves to hear His Voice, we can then lift up our eyes on high and see more of His greatness. Notice the first three Hebrew words of the text for “Lift up your eyes on high:”

וראו	עיניכם	מרום	שאו
and see	your eyes	on high	lift

Sequentially pulling off the first letter of the first three words (appearing above in blue), we see formed the Hebrew word “shema/שמע:”

שמע

shema/hear.

The Spirit shows us time and again that those who truly wish to *see* must first be willing to draw near to יהוה with a reverent, loving submission that burns in a heart ready to *hear* and *obey* His Word. Blessed be His Name and blessed be the One who reveals the ancient paths of peace and rest revealed in His awesome Word.

<sup>69</sup> Psalm 115:5,8, Revelation 3:16-17

<sup>70</sup> The Spirit of יהוה.

**“The Commandment” (Singular) is the Shema**

In Deuteronomy 6:1, the Word of יהוה introduces us, in advance, to *the Shema* by referring to it as “*the Commandment*.”

*I Now this is **the commandment**, the statutes, and the judgments which יהוה your Elohim commanded to teach you, that you may do them in the land where you go to possess it: 2 that you may fear יהוה your Elohim, to keep all His statutes and His commandments which I command you—you, and your son, and your son’s son—all the days of your life: and that your days may be prolonged.*

Deuteronomy 6:1-2

Of course, only a few lines later, we read “the Commandment”—the Shema in Debarim/Deuteronomy 6:4-5—along with the statutes and judgments that immediately follow it. Because the Messiah recognized the Shema as *the Commandment*, as the *Preeminent Command* in all of the Torah, we are not surprised to see the emissaries making reference to this pivotal teaching as well. Sha’ul wrote to Timothy about the τέλος/telos/goal of “the Commandment:”

*But the goal of **the commandment** is love out of a pure heart, and a good conscience, and faith unfeigned ...*

1Timothy 1:5

We notice here the love spoken of is three-fold—just like the three facets of love seen in the Shema:

1. With all your heart: ... out of a pure heart ...
2. With all your soul: ... a good conscience ...
3. And with all your might: ... and sincere faith ....

Later, as the letter nears its close, Sha’ul then exhorts Timothy to take hold of age-abiding life. In so doing, Sha’ul once more mentioned *the Shema* as he enjoined Timothy to keep “the Commandment” until the very end:

*12 Fight the good fight of the faith, lay hold on the age-abiding life, whereunto you were called, and did confess the good confession in the sight of many witnesses. 13 I charge you in the sight of Elohim, who gives life to all things, and of the Messiah ישוע—who before Pontius Pilate witnessed the good confession—14 that you keep **the commandment** without spot, without reproach, until the appearing of our Sovereign יהושע the Messiah, 15 which in its own times He shall show, who is the blessed and only Potentate, the King of kings, and Sovereign of sovereigns; 16 who only has immortality, dwelling in light unapproachable; whom no man has seen, nor can see: to whom be honor and power eternal, amen.*

1Timothy 6:12-15

Writing to the Romans, Sha'ul also indicated that “the Commandment” (*the Shema*) was to result in *the obedience of faith* among all the nations:

*25 Now to him that is able to establish you according to my Good News and the preaching of יהושיע the Messiah, according to the revelation of the secret which has been kept in silence through times eternal, 26 but now is manifested, and by the Scriptures of the prophets, according to **the commandment** of the eternal Elohim, is made known to all the nations unto obedience of faith:*

*27 to the only wise Elohim, through יהושיע the Messiah,  
to whom be the splendor for ever, amein.*

Romans 16:25-27

### ***Upholding the Shema: Many Will See and Fear***

The Shema teaches us we cannot *fear* until we *see* and that we cannot *see* until we *hear*! To see the Kingdom of Elohim, just what is it that we must see? What must be before our *eyes*? The unrighteous contrast provides us with the answer:

*The transgression of the wicked declares  
within my heart: “There is no fear/ פחד/pachad  
of Elohim before his eyes.”*

Tehillim/Psalms 36:1

The word for fear is פחד/pachad and it means “dread,” or “fear.” We will say considerably more about this word in just a moment. But because the lawless do not *hear*, they also cannot *see*: *They cannot see the fear of Elohim*. Referring to *the Shema*, Sha'ul wrote likewise:

*Awake to righteousness, and sin not; for some have not the  
knowledge of Elohim: I speak this to your shame.*

1Corinthians 15:34

But to understand *the fear* of יהוה and to find *the knowledge* of Elohim, we must first fulfill/keep *the Shema*: We must incline our *ears* to wisdom. So wrote Shelemo:

*1 My son, if you will receive my words, and lay up my commandments  
with you; 2 so as to **incline your ear to wisdom**, and apply your heart  
to understanding; 3 yes, if you cry after discernment, and lift up your  
voice for understanding; 4 if you seek her as silver, and search for  
her as for hidden treasures: 5 then you will understand the **fear**  
of יהוה, and find **the knowledge** of Elohim.*

Mishle/Proverbs 2:1-5

*Hearing the Voice* of יהוה is the beginning of fearing Elohim and walking before Him in reverence. And notice how similar are the Hebrew words for *see* and *fear* in these texts:

וּיְתֵן	בְּפִי	שִׁיר	חֲדָשׁ	תְּהִלָּה	לְאֱלֹהֵינוּ
←	←	←			
And He	in my	a song	new	praise	to our
gave	mouth				Elohim
יֵרְאוּ	רַבִּים	וַיִּירְאוּ	וַיִּבְטְחוּ	בֵּיהוָה	
←	←	←			
they will	many	and	and trust	in YHWH	
see	will	fear			

~ Tehillim/Psalms 40:3 ~

וַיִּירְאוּ	צְדִיקִים	וַיִּירְאוּ
and	the	and they
fear	righteous	will see

Translated: ... "and the righteous will see and fear"

~ Tehillim/Psalms 52:6 ~

While the Hebrew root words for “see ( רָאָה )” and “fear ( יָרָא )” are slightly different, readers will notice when they are placed in the manuscript, per Inspired Hebrew grammar, all the letters are the same (while not identical, both words are composed of all the same letters: א - ר - י - נ ). If we hear/shema, then we may also see; and only if we *see* may we then *fear*. Yet apart from honoring the Name of יהוה and His Oneness/Supremacy/Preeminence, we will not *hear*, nor will we *see*, nor will we *fear*.

***The Fear/Dread of דְּיָהוָה: Even the Demons Believe and Shudder***

A superficial contemplation of *the Shema* may not engender the fear/dread of יהוה that actually emanates from the Inspired lines of this all-important and most Preeminent segment of Scripture. But Ya’acov/James was referring to *the Shema* when he wrote:

*You believe that יְהוָה is One?  
You do well! Even the demons believe, and shudder!  
James 2:19*

In speaking this rebuke, Ya’acov was correcting the believers for their evident lack of the fear/dread that even demons possess.<sup>71</sup> Sha’ul wrote likewise:

*Awake to righteousness, and sin not; for some have not  
the knowledge of Elohim: I speak this to your shame.  
1Corinthians 15:34*

The Shema also teaches us the Preeminent things related to *the knowledge* of Elohim. Recall that the enlarged AYIN ( ע ) and DALET ( ד ) are letters which form the word “eyd” ( עֵד ), meaning “witness,” or “testimony:”

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<sup>71</sup> Sha’ul wrote likewise!

# שמע ישראל יהוה אלהינו יהוה אחד

echad    YHWH    Elohenu    YHWH    Yisrael    Shema  
one       YHWH    our Elohim    YHWH    Israel    Hear

But the reversing the enlarged AYIN (ע) and DALET (ד), the resulting Hebrew word is the masculine form of the word “dey-ah” (דע), meaning “knowledge:”

*Do you know the balancing of the clouds,  
the wondrous works of Him who is  
perfect in knowledge (דע)?*

Job 37:16

So while speaking *the Shema* makes us witnesses (עד) of the Supreme Rule of the Most High, it also reminds us to grow in the knowledge (דע) of Elohim. And this is an infinite sojourn of a magnificent and unending scope.

Knowledge! The True Knowledge of Elohim! We just saw how, in Proverbs 2, Solomon wrote that knowledge leads to fear; even so, we provide this text once more asking readers to notice that we must first *hear* before we may then *fear*:

*1 My son, if you will receive my words, and lay up my commandments with you; 2 so as to **incline your ear to wisdom**,<sup>72</sup> and apply your heart to understanding; 3 yes, if you cry after discernment, and lift up your voice for understanding; 4 if you seek her as silver, and search for her as for hidden treasures: 5 then you will understand the **fear of יהוה**, and find **the knowledge** of Elohim.*

Mishle/Proverbs 2:1-5

Yet, in our days, increasingly many lack the dread that says we better not toy with the Word, the will, and the ways of the Most High. But the fear/dread of יהוה knows the *reality* of the line that asks a most obvious question:

*You, fearful are You, and who may  
stand in your sight when once you are angry?*

Tehillim/Psalms 76:6

The implied answer is: “Absolutely no one!” And the immediate implication of this question is the additional statement:

“You do *not* want to see Him  
when He gets angry!”

The Messiah was the Qadosh One<sup>73</sup> of Yisrael who ultimately fulfilled *the Shema* in His perfect Life of upholding the Torah and leaving us an Example in which to

<sup>72</sup> (“Incline your ear” equals shema/hear)

<sup>73</sup> Isaiah 41:14

walk.<sup>74</sup> And did demons shudder in פַּחַד/pachad/fear/dread before the Messiah—the One who was/is the Word—the Shema—made Flesh?<sup>75</sup> So it is not coincidence that both words (qadosh and shema) add to the same value in Hebrew; it is by Providential Design:

$$410 = (300) \text{ש} + (6) \text{ו} + (4) \text{ד} + (100) \text{ק} = \overset{\leftarrow}{\text{ש}} \overset{\leftarrow}{\text{ד}} \overset{\leftarrow}{\text{ו}} \text{ק} = \text{qadosh} = \text{set apart}$$

$$410 = (70) \text{ע} + (40) \text{ש} + (300) \text{ש} = \overset{\leftarrow}{\text{ש}} \overset{\leftarrow}{\text{ע}} \overset{\leftarrow}{\text{ש}} = \text{shema} = \text{hear}$$

From Echad (אחד) to Pachad (פחד)

So why do the demons believe that יהוה is One and subsequently shudder in fear and dread before Him? The Hebrew word for fear/dread is פַּחַד/pachad and its *misparim* is 92:

$$(mv) \quad 92 = (4) \text{ד} + (8) \text{ח} + (80) \text{פ} = \overset{\leftarrow}{\text{פ}} \overset{\leftarrow}{\text{ח}} \overset{\leftarrow}{\text{ד}} = \text{פחד} = \text{fear/dread}$$

יהוה really calls for our attention with this word since its *place value* is 29—the reversal, or mirror image, of 92, its *misparim*:

$$(pv) \quad 29 = (4) \text{ד} + (8) \text{ח} + (17) \text{פ} = \overset{\leftarrow}{\text{פ}} \overset{\leftarrow}{\text{ח}} \overset{\leftarrow}{\text{ד}} = \text{פחד} = \text{fear}$$

If we see (ע) that the Oneness/Unity/אחד/Echad of יהוה cannot be challenged—that His sovereign will permeates and overrides all persons, all actions, all circumstances, and all things He has created<sup>76</sup>—and if we see (ע) that His wrath is upon all those who oppose and rebel against that Unity/(אחד), then we will also understand this fear/dread.

And amazingly enough, this actually describes how we may *derive* the Hebrew word פַּחַד/pachad—the word which refers to this fear and dread. If sight (ע) is added to אחד/echad/oneness/unity, the result is פַּחַד/pachad/fear/dread:

$$\begin{array}{r} \text{א} \text{ח} \text{ד} \text{ (echad)} \\ + \quad \text{ע} \text{ (eye/seeing/sight)} \\ \hline \text{פ} \text{ח} \text{ד} \end{array}$$

To fully explain the above, if we “add” ALEPH/א = 1 with AYIN/ע = 16, we arrive at PE/פ = 17:

$$1 \quad + \quad 16 \quad = \quad 17$$

$$(\text{ALEPH/א} = 1) + (\text{AYIN/ע} = 16) = (\text{PE/פ} = 17)$$

<sup>74</sup> 1Peter 2:21, 1John 2:4-6 > John 14:15, 15:10

<sup>75</sup> Mathew 8:28-29, Mark 1:23-28, Luke 4:31-36. Was there a relationship between the dread/terror which these demons had before the Qadosh Seed, the Messiah, and the fact that he was also the Shabbat/Sabbath in the Flesh? Read on!

<sup>76</sup> Romans 8:31-39

So even by this *inspired literary result*, the Spirit is teaching us more about the importance of hearing, seeing, and fearing:

Seeing (ע) the importance of unity (אחד/echad)—by seeing how Vertical and horizontal unity are both essential (and quite interrelated) in the Kingdom of Elohim—we will then know the fear/dread of יהוה because we will also know and recognize that the Most High will simply not allow His Unity to be opposed for any great length of time.<sup>77</sup>

If we see the Unity/Supremacy/Purpose of יהוה to be *unassailable* and *unchallengeable*, then we will also have פחד/pachad (fear/dread) before Him; for absolutely *nothing* will stand in the way of His sovereign will;<sup>78</sup> and those who do oppose Him will surely suffer His vengeance and retribution:

*9 Know therefore that יהוה your Elohim, He is Elohim, the faithful El, who keeps the covenant and the chesed/lovingkindness with those that love Him and keep His commandments to a thousand generations, 10 and repays those that hate Him to their face, to destroy them. He will not be slack to him that hates Him: He will repay him to his face.*

Deuteronomy 7:9-10

And those who have seen the retribution of יהוה also have פחד/pachad (fear/dread) before Him: They know the results are not pleasant when His anger and wrath are finally stirred up to avenge His Land and His people; as we have already read:

*You, fearful are You, and who may stand in your sight when once you are angry?*

Tehillim/Psalms 76:6

Through the secret of *the Shema*, we are to have/maintain the fear/dread before יהוה that sees and knows He will not long allow His Word to be challenged by those in rebellion against His Eternal Torah; and when He does arise in anger, the nations will tremble in fear before Him:

*Put them in fear, יהוה: Let the nations know themselves to be but men. Selah*

Tehillim/Psalms 9:20

*But יהוה is the true Elohim; He is the living Elohim, and an everlasting King: at His wrath the earth trembles, and the nations are not able to abide His indignation.*

Yirmeyahu/Jeremiah 10:10

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<sup>77</sup> Deuteronomy 7:9-10

<sup>78</sup> Proverbs 21:30

So *the Shema* teaches us we cannot *fear* until we *see* and that we cannot *see* until we *hear*!

*The transgression of the wicked declares  
within my heart: “There is no fear/ פחד/pachad  
of Elohim before his eyes.”*  
Tehillim/Psalms 36:1

We will show this fear is especially connected to the Shabbat, the Day which יהוה will most surely defend. Nechemyah/Nehemiah knew the dread of יהוה and His imminent wrath upon those who forsake his Shabbat.

*The Dread/Terror of יהוה and the Shabbat*

To review once more, *fear/ פחד/pachad* has a *misparim* of 92 and a *place value* of 29:

$$(mv) \ 92 = (4) \ ד + (8) \ ח + (80) \ פ = \overset{\leftarrow}{פ} \overset{\leftarrow}{ח} \overset{\leftarrow}{ד} = \text{פחד} = \text{pachad} = \text{fear}$$

$$(pv) \ 29 = (4) \ ד + (8) \ ח + (17) \ פ = \overset{\leftarrow}{פ} \overset{\leftarrow}{ח} \overset{\leftarrow}{ד} = \text{פחד} = \text{pachad} = \text{fear}$$

The Spirit reveals part of the significance here relates to the Shabbat, since *Psalm 92* was inspired to be “A Psalm, a Song for the Day of the Shabbat.”<sup>79</sup> When Nechemyah castigated the men of Yahudah for working on the Shabbat, he spoke to the nobles of the dread/fear of יהוה and the great evil that already come upon the city of Yerushalayim for their historical profaning of the Day:

*15 In those days I saw in Yahudah some treading wine presses on the Shabbat, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all burdens, which they brought into Yerushalayim on the Shabbat Day: and I testified in the day in which they sold provisions. 16 There dwelt men of Tyre also therein, who brought fish, and all manner of wares, and sold on the Shabbat to the children of Yahudah, and in Yerushalayim. 17 Then I contended with the nobles of Yahudah, and said to them, What evil thing is this that you do, and profane the Shabbat Day? 18 Did not your fathers thus, and did not our Elohim bring all this evil upon us, and upon this city? Yet you bring more wrath upon Yisrael by profaning the Shabbat? 19 And it came to pass, that, when the gates of Yerushalayim began to be dark before the Shabbat, I commanded that the gates should be shut, and charged that they should not be opened till after the Shabbat: and I set some of my servants at the gates, that there should no burden be brought in on the Shabbat Day. 20 So the merchants and sellers of all kind of wares lodged without Yerushalayim once or twice. 21 Then I testified against them, and said to them, Why lodge you about the*

<sup>79</sup> And the dread of יהוה is conveyed in this Psalm as well. See Psalm 92:6-9

*wall? If ye do so again, I will lay hands on you. From that time forth they came no more on the Shabbat. 22 And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Shabbat Day. Remember me, my Elohim, in this also, and spare me according to the greatness of Your chesed. Nechemyah 13:15-22*

There is certainly a connection with the dread (92) of יהוה, and His wrath that is to be brought on those who spurn His Torah; and the Shabbat is pivotal to the whole dynamic between observing versus profaning His Word and ways.<sup>80</sup> Severe were the warnings which Jeremiah gave *before the captivity* relative to keeping the Shabbat,<sup>81</sup> and severe were the warnings which Nechemyah gave afterwards.

### ***Fearing This Great and Awesome Name: What is the Result?***

Yet another text in the Five Books of Mosheh refers to the Shema and it also indicates that truly fearing the Name of יהוה will result in Yisrael upholding the precepts of the Torah:

*58 If you will not observe to do all the words of this Torah that are written in this book, that you may **fear** this magnificent and fearful Name, יהוה your Elohim, 59 then יהוה will make your plagues wonderful, and the plagues of your seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. 60 And He will bring upon you again all the diseases of Egypt, which you were afraid of; and they shall cleave to you. 61 Also every sickness, and every plague, which is not written in the book of this Torah, them will יהוה bring upon you, until you are destroyed. 62 And you shall be left few in number, whereas you were as the stars of heaven for multitude; because you **did not hearken** to the voice of יהוה your Elohim.*

Deuteronomy 28:58-62

If we fulfill the Shema by daily/continually seeking to hear the Voice of יהוה, we will also be found honoring His Name and keeping His Torah. This conveys the very same thing seen in the life of Abraham: Because the patriarch heard the Voice of יהוה, he subsequently kept the charge of יהוה: His commandments, His statutes, and His laws.<sup>82</sup> Such is the call for all who would walk in the steps of Abraham and enter the Kingdom with reward and greatness.<sup>83</sup>

### ***יהוה Will Be King Over All the Earth***

The Shema states that יהוה is the One and only Elohim. Understanding this, we also see a Zechariah prophecy which refers to *the Shema* being upheld, worldwide, when יהוה reigns from Mount Tziyon as King over all the earth:

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<sup>80</sup> Ezekiel 22:26

<sup>81</sup> Jeremiah 17:19-27

<sup>82</sup> Genesis 26:4-5

<sup>83</sup> Romans 4:12, Matthew 5:17-20

*And יהוה shall be King over all the earth:  
in that day shall יהוה be one, and His Name one.  
Zechariah 14:9*

Of course, this Scripture provides us with a direct connection between the Shema and the exaltation of יהוה as King over All things. In that day, יהוה will be *the only one* and His Name *the only one*. This provides a very clear explanation as to why it is not a stretch of the imagination to believe speaking forth the Shema is also recognizing *the one and only King*; and thus, proclaiming the Shema is/should be submission to His Rule and constitutes taking upon oneself *the Yoke of the Kingdom*.

***The Commandment of the Eternal Elohim, the Eternal King***

When he wrote to the Romans about “the commandment of the Everlasting Elohim,” to what was Sha’ul referring?

*25 Now to Him that is able to establish you according  
to my Good News and the preaching of יהושע the Messiah,  
according to the revelation of the secret which has been kept in  
silence through times of ages past, 26 but is now manifested, and  
by the Scriptures of the prophets, according to **the commandment  
of the Eternal Elohim**, is made known to all the nations for the  
obedience of faith: 27 to the only wise Elohim, through יהושע  
the Messiah, to whom be the splendor age-abiding, amein.*

Romans 16:26-27

We believe *the Shema* is “*the commandment of the Eternal Elohim*.” And having just mentioned fulfilling the Shema in an earlier part of his letter to Timothy, Sha’ul once more connected this Foremost Commandment<sup>84</sup> with the Eternal, Age-Abiding King:

*17 Now, unto the King of the Ages—incorruptible,  
invisible, Elohim only wise—be honor and  
splendor, to the ages of ages, amein.*

1Timothy 1:17

Recall that *the Shema* identifies with the Kingdom of Heaven. But how is this so, unless it also reveals the King? And in what light is our King, thus, revealed? We look, once more, at the first line of *the Shema*:

שמע	ישראל	יהוה	אלהינו	יהוה	אחד
Shema	Yisrael	YHWH	Elohenu	YHWH	echad
Hear	Israel	YHWH	(is) our	YHWH	one
			Elohim		one (is)

---

<sup>84</sup> (i.e., the Shema)

As was previously mentioned, the Hebrew word formed by the enlarged AYIN (ע) and DALET (ד) is the word “עד/eyd,” meaning “testimony,” or “witness.” Yet with a different vowel pointing, these same two letters form a word that means perpetual, beyond, eternity:

עד = ad = for ever, beyond, perpetuity

King David exalted יהוה and His perpetual Kingship:

*יהוה is King for ever (עולם) and ever (עד):  
the nations are perished out of His land.  
Tehillim/Psalms 10:16*

And יהוה proves and shows forth His Kingship because He is the eternal, ever-existing Mighty One, reigning on High:

*For thus says the high and lofty One that inhabits  
eternity (עד), whose Name is qadosh: I dwell in the high and  
qadosh place, with him also that is of a contrite and humble spirit,  
to revive the spirit of the humble, and to revive the heart of the contrite.  
Yeshayahu/Isaiah 57:15*

When we speak forth *the Shema*, we are proclaiming the Kingship of the One who inhabits the Aes. And because He inhabits eternity, יהוה is the Eternal King. Blessed be His Name.

***Teaching the Shema as the Preeminent Commandment  
Proved that יהושע was (and is) the Mashiach/Messiah!***

It is a matter of such great, prophetic significance and amazement that describing it is really beyond words. When the Mashiach came forth proclaiming the Kingdom of Elohim, that He would be teaching the Shema to be the preeminent commandment actually provides us with yet another proof He was, indeed, the long-awaited Anointed One of יהוה and the King of Yisrael.

Recall, once more, that the *misparim* for the Hebrew word “שמע/Shema/Hear” is 410:

(mv)            410 = (70) ע + (40) ה + (300) ש = שמע = shema = hear

So the first word of the greatest Torah commandment is “Shema” and adds to a *misparim value* of 410. And this is where the Inspired and Elohim-Breathed Word of the Most High becomes so very amazing! In Hebrew, the title “Mashiach” means “Anointed.” As many will already know, this is the word which we translate into English as “Messiah.” But let us look at the *misparim value (mv)*, the *place value (pv)*, and the *full value (fv)* of this Hebrew word:

←   ←  
 = משיח = Mashiah = Anointed/Messiah

(mv)      358 = (8) ח + (10) י + (300) ש + (40) מ

(pv)      52 = (8) ח + (10) י + (21) ש + (13) מ

=====

(fv)      410

But 410 is the *misparim value* (mv) of the word, “Shema.” So the *full value* (fv) of the Hebrew word “משיח/Mashiah/Messiah” points directly to the Shema and the One who had/has ears to hear the will of the Father and to do it!<sup>85</sup>

The Messiah taught us the Torah and He taught us the preeminence that *walking in love* must have in fulfilling it; and so, יהושע taught the preeminence of the Foremost Commandment, even *the Shema*. That His title of “Mashiah” would contain this very number (410 = Shema) is simply beyond description. Blessed be the Name of יהוה, Who alone does wonderful things!

***He Who Has Ears to Hear, Let Him Hear***

Having pondered the many times and the many ways in which יהושע taught the importance of the Shema, it should now be rather evident that when He spoke of having “ears to hear,” the Messiah was, once more, directing the hearts of those who would be faithful to uphold this Preeminent Commandment by loving יהוה, the Father:

*He that has ears to **hear**, let him hear.*  
 Matthew 11:15

*He that has ears to **hear**, let him hear.*  
 Matthew 13:9

*Then shall the righteous shine forth as the sun  
 in the Kingdom of their Father.<sup>86</sup> He that has ears, let him **hear**.*  
 Matthew 13:43<sup>87</sup>

As the woman at the well said, when the Messiah comes, He will declare to us all things.<sup>88</sup> Also note the following: We have in this prophecy another text by which the Messiah is directly connecting *the Shema* to overcoming and *entering* the Kingdom of Heaven/Elohim! Those who keep the Shema, those who have ears to hear, will be those who overcome; and it is they who will shine forth like the sun in *the Kingdom* of the Father. We move on to still other texts in which the Messiah is directing us toward *the Shema*.

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<sup>85</sup> Isaiah 50:4-6, John 4:34, 5:30, 6:38  
<sup>86</sup> Daniel 12:3  
<sup>87</sup> Another text directly linking the Shema with the Kingdom!  
<sup>88</sup> John 4:25

*He that has an ear, let him **hear** what the Spirit says to the assemblies: To him that overcomes, to him I will give to eat of the tree of life, which is in the Paradise of Elohim.*  
Revelation 2:7

*He that has an ear, let him **hear** what the Spirit says to the assemblies: He that overcomes shall not be hurt of the second death.*  
Revelation 2:11

*He that has an ear, let him **hear** what the Spirit says to the assemblies: To him that overcomes, to him I will give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knows but he that receives it.*  
Revelation 2:17

*He that has an ear, let him **hear** what the Spirit says to the assemblies ...*  
Revelation 2:29, 3:6, 3:13, 3:22

And we have seen how central *the Shema* is to the teachings of all of the prophets of Yisrael, including the first servant-leaders who followed the Messiah and then taught others of His ways. Sha’ul, Kepha/Peter, and Ya’acov/James<sup>89</sup> all set forth the Shema as Preeminent.

As we end our study, for those who desire to have ears that hear the Voice/Spirit of the Most High Elohim, absolutely *nothing* compares to fasting-derived meekness and humility.<sup>90</sup> Fasting and prayer will open one’s ears to hear the Voice of the Spirit as does nothing else. For it is only through fasting and prayer may we seek and find יהוה with the whole heart.<sup>91</sup> In Hebrew, the *misparim* for “צום/tsōme/fasting” is 136:

$$(mv) \quad 136 = (40) \text{ ם } + (6) \text{ ן } + (90) \text{ צ } = \text{ צום } = \text{ tsōme } = \text{ fasting/fast}$$

Yet this value of 136 is also the *misparim* for the Hebrew word which means “voice,” קול/kol:

$$(mv) \quad 136 = (30) \text{ ל } + (6) \text{ ן } + (100) \text{ ק } = \text{ קול } = \text{ kol } = \text{ voice}$$

<sup>89</sup> James 2:19

<sup>90</sup> Zephaniah 2:3

<sup>91</sup> Jeremiah 29:13

As Yeshayahu/Isaiah wrote, we should be fasting to cause our *voice* to be heard on high<sup>92</sup> (not fighting for our rights through horizontal strife and contention<sup>93</sup>). That is certainly a major part of what the Spirit would teach us with this most direct and obvious number connection. But even more importantly, we should be fasting to keep, fulfill, and uphold the Shema, *the Preeminent Commandment* in all of Scripture:

We should be fasting (136) and praying to seek for ears that are open—for ears that will *hear*—so that, like Abraham, we will hear and obey the Voice (136) of יהוה Elohim of Yisrael.

Doing so conveys the love towards יהוה that He desires from each of us. May all of our readers so seek and find Him. His Name is *great* in Yisrael!

C.P.  
6/2012 – 12/23/2012

א ב נ ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

*The author of this study is a Messianic writer who ministers the Word of יהוה, in part, through free articles provided to feed the Messiah's sheep worldwide. He believes the Spirit reveals the Hebrew misparim/numbers—as given in the inspired Aleph-Beit—provide us with the Most High's very own Commentary on His Eternal Word.*

א ב נ ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

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*Version 5.0: 11/27/2013*

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Isaiah 55:1-2, Micah 3:11, 1Peter 5:2

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<sup>92</sup> Isaiah 58:4

<sup>93</sup> Isaiah 58:4 (“you fast for strife and contention”)

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<sup>94</sup> Zechariah 7:10

<sup>95</sup> Micah 3:11, 1Timothy 6:5-10, 1Peter 5:2

<sup>96</sup> Isaiah 55:1,2, Mark 11:15-17

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